Rev. E. B. Hall. Copy. Leicester. Oct 24. 1850.

Dear Sir, Yours of the 22, in reply to my late letter came to hand to day. Please accept my thanks for yr prompt & candid reply. At its close you say "Please tell me, if now or at any time, that which I do say is untrue or unjust." Let me avail myself of this permission, to write to you with respect, & yet with frankness.

In sincerity, & in honor, & without imputing to you the least unworthy design in the matter, I must say, that, taking the evidence of yr own letter, you did say, at Bristol, of the American Anti. Slavery Cause proper & its friends, that which in my opinion is "untrue," & that which is "unjust." In the evidence of this I proceed, nothing doubting that, if I am right, & can make it appear, you will not be slow to acknowledge it.

You say in relation to the annual National A. S. Bazaar in Boston, Speaking for Wm Hall as well as yourself, "We had lately heard that one great object & use of the Fair, was to employ agents who lectured on the Sabbath as well as on other days, & during the usual hours of Service; & sometimes against the usual Observance of the Sabbath." If I rightly understand these words, they state what, in point of fact, is "untrue"

The Bazaar is held exclusively & solely, after paying the necessary expenses, for the

benefit of the american A.S. Society.
The operations of that Society may be
classed as follows: 1st To sustain & enlarge
as extensively as possible its organ,
the National anti Slavery Standard:
2nd To print & circulate valuable tracts
& documents, on the question of Slavery,
in all its aspects, & on its collateral.
& 3rd To sustain agents who shall be
the living preachers of anti-Slavery
truth to this guilty people.
These agents proclaim this truth wherever
& whenever they can find "ears to hear"
on Sundays & week-days, summer & winter,
in season & out of season, (as it may
appear to an indifferent observer) they have
preached, are preaching, & with God's
help will continue to preach it, until
this nation brings forth fruits meet for
repentance, by proclaiming "deliverance
to the Captive" & by letting at liberty
them that are bruised." But that it
is any part of their work of these agents,
as marked out by the association they
represent, or as actually performed
by themselves, to "speak against the
usual observance of the Sabbath," if
by that you mean a stated observance
of Sunday, for the worship of God &c.
I utterly deny; & the statement that
they do so is "untrue," so far as my
knowledge & experience go, and these
have been pretty extensive, on this subject
during the last 3½ years. But if
you mean that these agents "speak

against" the very common observance of the Sabbath by persons who pay little of mint anise & cummin, while they omit the weightier matters of the Law, justice, mercy & faith, — by persons who make long prayers while they devour widows' houses, by persons who ridicule & denounce the whole A. S. reform & its most devoted friends, by persons who pistify slavery from the Bible & preach the scriptural duty of returning the fugitive slave to his master, I fully admit the correctness of your remark. Thus hypocrisy & worthlessness of such Sunday observance is often exposed by us. But I do not suppose this to be your meaning.

If not, your charge that the A. S. agents speak against the Sabbath, at their A. S. meetings, is without foundation. If in any instance they have done so, it is contrary to their well understood duty, & is not justified by it the Society for which they act; & I repeat, so far as my own observation goes, they never discuss or present the question of the nature & obligation of the Sabbath in the A. S. meetings.

The funds raised by the Bazaar are raised, & appropriated, & expended for no such objects.

You proceed to say, "If this was true (viz that the agents speak against the usual observance of the Sabbath) I do not see how I could conscientiously contribute for such a purpose."

Alas - that if! Entirely upon an if then, rests your objection to the Bazaar, and your charge or "complaint" against it - a charge (for so I must think it) made when it was likely to be received with entire credence, as from respected & accredited lips, & when it was likely, may almost time to essentially damn this annual effort of honorable women to help the cause of the poor & needy, the outcast, the fatherless, the friendless of our Land. Witness the effect upon the mind of Mrs Armstrong He certainly might have known, that our anti. S. meetings are continually held on Sunday, morning, afternoon & evening; for the same is publicly announced in all our papers - it is no secret where the a.S. reform is at all known - yet how Mrs A speaks on the subject! He surely did not get the impression that at these Sunday meetings of ours the Gospel of Jesus Christ is proclaimed with an impartiality & fidelity such as but few pulpits in this Land can lay claim to - though the refinement of illustration, & the graces of rhetoric may not be equally with us.

He evidently understood these meetings - as did other Bristol friends as being held to propagate - anti

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Sabbatarianism & other Objectionable subjects, as well as Anti-Slavery!"

And all this, which is to us a serious matter, hangs upon an *if*! I ask you, my dear Sir, if it would not have been just to have made yourself quite sure that such was the cause of our agents, before you made it, & openly gave it, as a ground of conscientious refusal to aid the A.S. Bazaar? In not having done that, your words at Bristol (as I conceive) also became "unjust" to us, & to that noble cause, which (I confess) in a constant liability to err, we esteem it our duty & our honour, to serve.

Am I mistaken in thinking that the bare fact of our opening *at all* on Sunday, for the A.S. cause, & of our retaining those stated "Sermon meeting" where the "iniquity" of Slavery, — the great National Sin — is not declared, nay not even recognised, — am I, I say, mistaken in thinking that *this* is the real ground of the objection against us?

I can understand this feeling; because I can easily recollect my own feelings when I first learned of A.S. meetings being held on Sundays, at the usual hours of what is termed "divine service". My habits, in the use of the

day was different; & I disapproved
therefore ~~of~~ a departure from that habit.
Reflection & experience have combined
to show me that never were Sundays
better spent than by those men & women
who, in this Land of ours, sincerely
devote themselves to the A.S. word &
work. I know no work more en-
tirely Christian & Christ like; I know
no truer Gospel preaching in the Land;
& have no confidence or belief in
that being Gospel preaching, which
does not make, in this Land, the
anti Slavery cause an essential &
prominent feature & element.
I know no worship of God which is
genuine, or which He will accept,
where the people do not cleanse their
hands from blood, put away the evil
of their doings, seek justice, relieve the
oppressed, judge the fatherless, & plead
for the widow. In the anti-
Slavery meetings we strive to render
this honest & true worship; & to
preach the Gospel, according to our
ability, with something of the
fidelity & fearlessness which the times
require. We do not - for we
honestly cannot - spare those "wolves in
sheep's clothing" to whom the hungry

sheep look up, & are not fed - who will not cry aloud & spare not, who will not show this people their transgressions & their sins. We do not fail to say that a religion which is defective in these particulars, is false, & fatal to the soul's life. As we honour Christ, & love his truth, & have faith in the efficacy of his pure Gospel, must we not in the same degree protest against every corruption & perversion thereof; and if the people will follow blind guides, to their own destruction, their blood shall not be in our skirts. If this is an abuse or misuse of Sunday, I am ready to be convinced wherein it is so. With my present convictions, I do not fear to stand before the bar of God & let him decide who is most truly making the Sabbath honourable (if Sunday can properly be called the Sabbath) & who is best using the Sunday & its opportunities, the friends or the foes of the american S. S's. Knowing, as we do, the deeply rooted prejudices in this community against any other appropriation of Sunday than the stated one, we employ a portion of the time

frequently, in our A.S. meetings - not in discussing the Sabbath question, but preaching anti-Sabbatarianism - but showing that, be our views of the Sabbath & its obligations what they may, let them be never so strict, ever requiring us to regard the hours of Sunday as especially holy, still we can find no higher or worthier use for them, none more in accordance with the great purpose of Christianity than in public & private to devote to the service of God, that in us his "kingdom may come" that the victims of this nation's tyranny, lust & avarice may be delivered from their terrible bondage & established in the possession of those common & "inalienable" rights & blessings which belong to them as much as to us. This we conceive to be Christianity - Sabbath-keeping - Divine Service - True worship, - in a high & worthy sense. We would not exchange them for any other we see, or know of, in the region round about. They are not popular, we know, but quite the reverse. We do not love them the less for that; and we trust in God that we shall never be so cowardly or so tempted as

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to forsake his whole Law, & our
whole duty to our enslaved,
despoiled, cruelly entreated brethren
& sisters, If for these reins, &
this use of Sunday we are to lose
the co-operation of prejudiced A.S.
men & women, it is not for us,
but for them to justify their position
before the slave & before God.

You say you do not suppose
me to be an anti-Sabbatarian. I
I have no objection to telling any
one, my views on that subject.
Whatever they are I do not attempt
to propagate them in the A.S. meeting.
But I suppose that I - as well as
my associates - are entitled to have,
& at suitable times to express &
enforce our opinions upon it.

I do not think I ever believed -
certainly I do not now believe, that
the hours of Sunday are any
holier than those of Monday or Saturday,
or any other day between. I do not
believe it wrong to do on Sunday,
what it is right to do at any
other time. I do not believe that
a "Sabbath" is obligatory on Christians.

I believe that Christianity does away with that obligation, that no man can rightfully judge us in reg and to the Sabbath-day; & that as according to the particular way of employing it, every man is to be persuaded in his own mind; I do not believe that any man is proved to be "not of God" because he "Reeseth not the Sabbath day."

Sixth, I regard the custom of setting aside Sunday. for moral & religious purposes as highly salutary; - I believe something of the kind to be necessary. I see, with heartfelt sorrow, & oft times with indignation, that the best ades of the day are lost in the blind superstition which thinks that Sabbath Keeping, in the popular idea, will be accounted to us for righteousness. I see that man is now sacrificed to the Sabbath, instead of the Sabbath being used for man.

I see the bigoted religionist excluding from his "Sabbaths" the topics of anti-Slavery, Temperance, Human Elevation generally, as being secular subjects, unfit for that holy day.

such a religion is my utter abredion.

I would hold the anti-Slavery meeting on Sunday, if we otherwise could excited, in order to show my entire ~~separation~~ separation from such a gross & fatal corruption of the mind & doctrine of God in Christ.

As you perceive, dear Sir, I have written very plainly, but he opposed not disrespectfully. I too, am pained to find intelligent men so greatly misapprehending the simple & obvious position of the A.S. reform, & so slow to come to its aid.

Opposition & coldness from pro-Slavery men we expect & are prepared for; from those who have an anti-Slavery name it is hard to bear.

As an answer to my Bristol correspondents I propose sending copies of my letter to you, & (if you do not object) of yours to me. I do not think I can more briefly & clearly answer them, otherwise. If you, also, will write to Bristol on the subject, I shall feel quite obliged to you.

I shall be in Boston next week, & be happy to hear from you, at 21 Cornhill. I am my dear Sir,

Yrs, &c. [Samuel May, Jr.]

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